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## The World or Love?

For a long time, especially in the area of religion, it has been thought that it was necessary to "deny the world" to become spiritualised. And, lots of people have withdrawn themselves from social life, going to live either in convents, monasteries or other religious settings, in general aiming to be closer to God. Although some of those who have done it have made important dis-

coveries about themselves, and even have left valuable teachings behind, "fleeing" the world should not be seen as the solution to the transformation of being. It's exactly the opposite, because in many cases it demonstrates the pathology of one who does not know how to live with others nor with themselves.



We cannot deny the fact that human beings are by nature essentially social beings who, when we move away from relating to others, limit our capacity to develop ourselves. It is in our relationship with others and with the World that we manifest who we are, that we let our light and shadow shine, forging our personality, which we need to

develop in this clash. Certainly there are many pathological manifestations in the expression of the World, and it is up to us to take care of them in order to transform them. But it is at this stage of life that the spiritual being manifests itself, and, for this reason, that it has the possibility to transform itself.

In this sense, it is better to

every moment, in every project that aims for personal and collective growth, in every action in which well-being is the driving force, when we leave the "small axis of the ego" and can see the other who is close to us.

When Jesus said "*My Kingdom is not of this world,*" I do not see it as the Master denying the importance of living consciously in the

world; His entire life was an example of the manifestation of love and he was in tune with the higher purposes that he exemplified, acting as a perfect role model of how to live in the World. Through Him we can understand that in the

World, we can leave footprints of Love, which will serve as steps as we climb up towards the higher levels of evolution.

**Cláudio Sinoti**

**Terapeuta Junguiano**





### The Practical Way to Love

In almost all countries and cultures, there are moments of violence daily. In the time of Jesus of Nazareth, in the old Palestine dominated by Roman conquerors and the Pharisees who held religious power, it was no different. Hatred was everywhere, and prejudice was in control of human relations. Societies were made up of dominating warriors, of dominant social classes, and

centuries, serving as an example and a light in the immense darkness that invades our time.

The Master's words were pronounced for eternity, and we, who live for immortality, still are unable to understand them and live them fully. The recommendations given in the Beatitudes remain in the collective unconscious of the West and have reverberated in the East as

### The Origin of Love

I attended a conference about feelings and emotions when, at the end, the lecturer opened up some time for questions. A well-dressed young woman, with kind eyes, raised her hand and asked: "What do you think of free love?" The speaker looked in her eyes and replied firmly: "As I explained, I do not see how love is not free. Love is not enclosed, since love itself is free." But the young

woman, perhaps not understanding the depth of the answer, replied: "But what if a pregnancy happens?" Both used the same word to express different meanings.

Feelings are instincts, which are elevated to a degree of purity, depending on the personal progress achieved. In The Gospel According to Spiritism, in the chapter



a large number of slaves who were captured during wars of conquest.

Nowadays, the stage is the same, and the characters play the same roles, although the script could be rewritten. Reincarnation happens one life after another; however, if history repeats itself, it is because human consciousness remains frozen in a past of conflict, pain, affliction, and a thirst for power.

Jesus, the greatest renewer of consciences, healed while forgiving, and he used to warn, "go and sin no more, so that nothing worse happens to you." Certainly, there were no threats in these statements, but rather warnings about the responsibility of each one for their actions that each had to observe.

His teachings remain alive both in the soul and in the thoughts of all who have followed him over the

signs of Peace and harmony, although human actions seem to contradict them.

By refusing to forgive, man goes to war; by refusing mercy, man suffers from a lack of empathy; because he refuses to love himself, he hates his neighbour on whom he projects his own tribulations. Because of giving up on knowing himself in depth, he envies and speaks ill of others, destroying reputations.

The teachings of Jesus are simple, for his yoke is gentle, and his burden is light; much lighter than those minor feelings that man stubbornly cultivates for centuries, a pathological attitude against himself and his fellow man. All we need to do is follow His teachings.

The Law of Love, Lazarus explains that man, in his origin, only has instincts and sensations just like irrational animals, and that love is the feeling par excellence, the refinement of our emotions.

But the shortcomings of our language have led to an unworthy meaning of the term, often confusing love with sensations and desires.

Lazarus also comments that when Jesus pronounced the word "love," people trembled, and time was divided into - before and after Christ -; man was rescued from the material world, and souls of goodwill allowed themselves to be sacrificed to transcend their instincts and choose love instead.

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## Do you belong to Fraternity?

Do we belong to fraternity?  
Are we capable of cooperating for the good of all?

Are we familiar with the experience of generosity, indulgence and forgiveness?

Fraternity is a term derived from the Latin *frater*, which means "brother." In this way, brotherhood can refer to a bond established between siblings, usually characterized by feelings of affection, empathy and compassion, turning into more substantial, long-lasting and profound relationships. These experiences, built over time, also manifest in others in Humanity, taken on with dedication and commitment.

Fraternity is the union of beings, founded on respect for the dignity of each individual, and the equality of each one before the Creator. As a consequence, fraternity is expressed by a series of actions, a way of being, based on feelings of respect, tolerance, loyalty, solidarity, and love. Naturally these feelings are expressed in a unique way in each particular relationship, depending on the individuality and maturity of each one. However, all of them are attuned to the daily exercise of fraternal, universal love, lived by people from the same or different cultures, beliefs and nations.

There are lots of people who already cooperate, in the world, for the greater good. Spirituality is to find God within us; it is to be aware of the interdependence of beings; it makes us live in God, and not to deny Him.

All of us can participate in the construction of a more fraternal world where there is greater solidarity, choosing to do good towards all, sustaining our consciousness in the Infinite Source of Love, which is God, exercising love and wisdom.

**Evanise M Zwirtes**

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## Virtues: The Daughters of Love

If we consider Love as a Great Mother, from this generous womb appear treasures that enrich our existence, and they become essential for the expression of love to manifest itself in all its splendour.

But before introducing these virtues, it is important to reflect on what we understand by "Virtue."

virtue that helps us to link ourselves to the higher forces and purposes of life, even when the immature and insecure ego still struggles with its own limitations.

To conclude, I refer to Jung, who used to say that a deep process of self-knowledge requires three qualities or virtues: courage,



Aristotle brings a definition that I find very opportune; he says that *virtuous is the one whose attitude strives to improve something, the being*. Therefore, the virtuous being is one who strives to improve themselves, to continuously become better.

In this journey of transformation, in which virtues become goals to be achieved, we can begin with respect for ourself, our neighbour and our own Life, because if we do not have respect, we will not value what we have within our reach. But there is no way to respect if we are not just. *Justice*, here, is considered to be our actions and attitude towards others and life, and it becomes an important expression of our way of being. On the other hand, *Justice* cannot live without *Generosity*; it is characteristic of someone who sees others and does not close any doors to helping them. They do not seek any acknowledgement or gratitude; rather, their attitude is a natural consequence of the recognition of the importance of the other on their evolutionary journey. Nevertheless, we cannot be without *Faith*, the

persistence, and humility. The courage to relativize the *ego* and doubt who we thought we were; persistence to follow a road even though we do not know for sure where it will take us; humility to find the *shadow*, confront it and reconcile with it. And through these virtues, among others, Love can become ever greater in our being.

**Iris Sinoti**

*Jungian Therapist*







### The Love of God

For human beings to advance in their evolution, an understanding of God requires some consideration. On our evolutionary pathway, and up until today, human beings have conceived of the Divinity in different ways, depending on their intelligence and intuition. These different concepts, although they have characteristics that show a certain level of evolution, coexist in the present and, sometimes, they come into conflict in a not so peaceful way. From plurality to monotheism, from materialism to absolute subjectivity, and from denial to belief, God is presented with different faces depending on the truth each culture presents.

These different beliefs in God, whether or not they are absurd or strange, represent the various ways the human psyche can be organized. These different modes of perception are representations of the mind and its dynamics, therefore, they are consequences of something deeper, not necessarily caused by an external being. Hence we conclude that there is a significant difference between the real existence of God, the Creator of Life, and our human ideas about Him.

As a result, when one speaks about God's love, it refers to a human consideration of something that is not well defined nor an absolutely concrete part of the reality that is conceived. It is the attribution of a human feeling in relation to something outside their

dimension and within their own narrow psychic limits. Defined as something within these limits, it is worth considering some characteristics that can be seen as pertinent to this love.

The first characteristic is the immortality of the Spirit, that in essence allows the spirit to live and learn indefinitely, with infinite possibilities of reaching its personal objectives, and finding value and meaning in life. Being immortal and able to enjoy everything that exists, living, learning and evolving without cease are wonderful gifts from the Creator.

The second characteristic is known as Divine Mercy. It is the difference between an action and its consequence when suffering appears in human life. God's love is the reduction of the suffering that someone inflicts upon themselves out of ignorance, when they think it is the way they need to learn from the wrong they have done.

The third is the Spirit's willingness to create their own destiny, modelling it according to the criteria that they themselves establish, without the rigidity of theories and beliefs already in their mind. This willingness enables them to achieve happiness in different ways and using different approaches, without going through suffering or punishment.

Beyond everything that humans are able to conceive, God is an internal need that fills the emptiness and loneliness of the soul,

which cannot otherwise justify its existence. Regardless of one's theological ideas, beliefs and philosophies, God reserved for each individual, through the capacity to love, the only way to understand Him: through one's feelings. It is only when we love and live in accordance with this feeling, that we can understand our intimate and unbreakable connection with the Creator of Life.

God's love reveals itself by the ample opportunities available to the Spirit to evolve, for we are free to be the lord of our own destiny, in charge of how we use our time and the love we direct to others and to life. God is love and does not punish us, nor does he inflict or cause suffering; God offers the Universe to the Spirit, the Immortality of the Soul, and His infinite love. The love of God is also revealed in the inner disposition of each being to build a better world.

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